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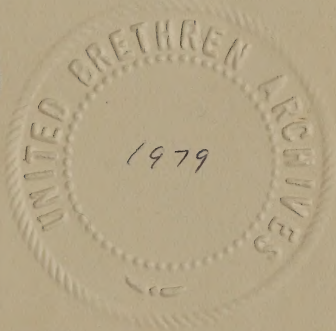
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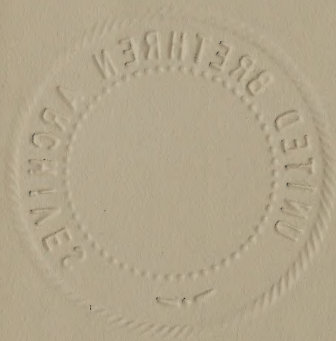
Love as a Motive

BY
MAURICE B. SPAYD



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W. R. Funk, *Agent* DAYTON, OHIO

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Preface

THE ABSOLUTE NECESSITY OF LOVE.

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

THE CHARACTERISTICS OF LOVE.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Preface

THE PERMANENCY OF LOVE.

Love never faileth : but whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part ; but when that which is perfect is come, that which is in part shall be done away.

THE FRUITION OF LOVE.

When I was a child, I spake as a child, I felt as a child, I thought as a child : now that I am become a man, I have put away childish things. For now we see in a mirror, darkly ; but then face to face : now I know in part ; but then shall I know fully even as also I was fully known.

SUPREMACY OF LOVE.

But now abideth faith, hope, love, these three ; and the greatest of these is love.

The Scripture quotations in this volume are from the American Standard Edition of the Bible.

Contents

Contents

PREFACE—LOVE'S SUPREMACY

I DIVINE LOVE

II HUMAN LOVE

III LOVE TO CHRIST

IV LOVE TO MAN

V LOVE AS A MOTIVE IN RIGHT LIVING

VI LOVE AS A MOTIVE IN SECRET DEVOTION

VII LOVE AS A MOTIVE IN CHRISTIAN PHILANTHROPY

VIII LOVE AS A MOTIVE IN SOUL-SAVING

IX LOVE AS A MOTIVE IN FOREIGN MISSIONS

X THE REAL MOTIVE

LOVE AS A MOTIVE

I

Divine Love

HE loved. He died. He died because he loved. This is unquestionably the simplest form in which it is possible to state the most profound illustration of the subject of this book.

The scene on Calvary is without a parallel in the history of the world as a demonstration of self-sacrificing devotion to a cause. And we cannot conceive of any motive other than love which could lead to such an extreme self-sacrifice. "He loved us and gave himself for us."

In the treatment of love as a motive we would look in vain elsewhere for an example which would in any sense adequately express the idea. We do well, therefore, to inquire carefully into the nature of the love which in itself was

Love as a Motive

sufficiently strong to become the motive to such a tragic, yet so transcendently beautiful an act as the death of a sinless Savior for a sinful and rebellious world.

DEFINITION OF LOVE.

The Hastings' Dictionary of the Bible defines love as follows: "Love is that principle which leads one moral being to desire and delight in another, and reaches its highest form in that personal fellowship in which each lives in the life of the other, and finds his chief joy in imparting himself to the other and in receiving back the outflow of that other's affection into himself." Love in God, however, "is that principle which leads him to desire and seek the good of all his moral creatures; to impart benefits to them in every scale and degree of blessing; to establish relations of fellowship with them, that he may bless them more fully; to recover and restore them when they have turned aside from their true end, and

Divine Love

lost themselves through sin; highest of all, to admit them to participation in his own holy, blessed life."

In view of such love it is not strange that we should desire God, and delight in him, that we should find our chief joy in loving him and in receiving back the outflow of his affection into ourselves; but that he should desire us, and delight in us, that he should find his chief joy in imparting himself to us and in receiving the outflow of our affection into himself, this passeth all understanding.

GOD IS LOVE.

The profoundest definitions of God contained in the New Testament are in the writings of John. One of these definitions, the one which appeals most to the human heart, is, "God is love." Not merely, God loves, but God is love. Love is the very essence of his moral nature. Love is not so much an attribute of God as the sum of all his attributes. Hence, love *is* God, and he that loveth is born of God.

Love as a Motive

Love is the characteristic which distinguishes God from all the other conceptions of Deity which have emanated from the human mind. And it is love which makes him God to us. For in his holiness and justice without love he would at once be our accuser and our eternal enemy. But for the love of God, we would know nothing of his goodness, his mercy, his benevolence and long suffering. In all the realm of creation and providence and grace, however characterized by wisdom, purpose, and power, it is the love of God, and the goodness of God which crowns all with the stamp of Deity.

This love of God finds its highest expression in the gift of his Son to die for a world in sin. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

THE OBJECTS OF GOD'S LOVE.

God loves his Son. The echo of the Father's words, announcing to the world his love for his Son, at the time

Divine Love

of his baptism, and again at his transfiguration, is still heard as it reverberates down through the centuries, "This is my beloved Son, in whom I am well pleased."

And as God is eternal love, we therefore conclude that the Son was the eternal object of his love, as even Jesus himself has said, "Thou lovedst me before the foundation of the world." In the Son the Father's love found a worthy being, and one which reciprocated his love perfectly, so that the love between the Father and the Son is perfect in all its details, and far beyond any human conception. Before it a mother's love, be it ever so tender, pales into insignificance. It stands alone, unique, a spectacle before which angels bow and worship, and men and angels stand in silent awe and wonder. Because of this love for the Son, the Father has bestowed on him such an infinite glory that the highest form of angelic beings veil their faces whenever they approach into his presence, and

Love as a Motive

the light of his glory fills the heaven of heavens.

But God also loves the world. Not because there is anything lovable in a world full of sinners, nor because there is any disposition on the part of the world to reciprocate his love; but out of his great fatherly heart there welled up a love which we shall never be able to understand while on earth, and may never be able to fathom even when exalted to a place at his right hand, which moved him to give his well-beloved Son, whom he loved from the beginning, and whom he loved so worthily, to become a sacrifice and a propitiation for our sins. This gift required not only a separation, but also a humiliation; for he not only left his Father's house and his Father's throne, but also laid aside the glory with which the Father had invested him, assuming the body of his humiliation. Thus he who had been worshiped by angels was reviled by thieves, and his crown of glory was exchanged for a crown of thorns.

Divine Love

Such love the world had never known. Parents may give their sons to save their country in the hour of its peril because they love their country. Fond mothers have again and again imperiled their own lives in order to save their beloved children ; but for a man to give the life of a son for an enemy is beyond human reason. If the judge on the bench, whose duty it is to condemn the guilty to death, should be willing to substitute his own innocent son to die on the gallows, and thus let a foul murderer go free, that would, in a small degree, be what God in Jesus Christ has done for us.

“He tasted death,” with all which that means to the sinful, unregenerate soul, “for every man.” Not one death, but a million deaths. God not only gave his Son, but laid on him the iniquities of us all. Only he who has caught a glimpse of his own inner, sinful self, who has fully realized the exceeding sinfulness of sin, and has seen sin from the standpoint of divine holi-

Love as a Motive

ness and justice, and then felt its heavy, crushing load, can even in a very limited sense know what it means for God to lay on him the iniquities of us all.

A momentary sense of our sin, when brought under conviction by the power of the gospel and in the full light of the Holy Spirit, is so crushing that we could not possibly endure it long, and if God did not very graciously veil our faces, it would undo us entirely. What this all was to Christ we can partially know by his agony in the garden, and by his cry of hopeless despair on the cross, "My God, my God, why hast thou forsaken me?"

What motive could there have been on God's part to make such a gift, such a sacrifice? The answer is all embraced in the one word, "love." While in his wisdom he might have exalted himself, and in his holiness withdrawn himself, and in his justice condemned all sin and rebellion, and in his might destroyed all that offended his holiness

Dibine Love

and justice, it was his love that extended mercy and pardon even at such infinite cost.

II

Human Love

GOD said, Let us make man in our image, after our likeness. And God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Man therefore possessed this peculiar distinction, that he was formed in the image of God. In what this image of God consisted has been the subject of a great deal of controversy. For our present purpose we will content ourselves with the generally accepted view that it consisted in the moral attributes of God, which essentially are, wisdom, love, and power. That is, man being endowed with intellect, sensibility, and will, these in unfallen man answered to the essential moral elements in God. Man's intellect answers to the wisdom of God, his sensibilities or emo-

Love as a Motive

tions to the love of God, and his will to the power of God.

In fallen man this image is sadly marred, if not wholly destroyed. The intellect with which man knew God, enabling him to enjoy the fellowship of God, now is darkened and no longer knows God, but is alienated from him without the capacity of finding him, or knowing him again. The emotions which loved all the things of God, are now prostituted, and are occupied with the things that are unlike God and which continue to alienate man still more and more from God. The will which was entirely subservient to the will of God has now become rebellious and henceforth refuses to obey God. Man, fallen, still retained the powers with which he was created, he still had his intellect, but it was darkened, his emotions, but they were prostituted, his will, but it was rebellious, and it is through these powers that God approaches him with his offer of salvation in Christ Jesus. He appeals through

Human Love

the intellect to the emotions, and thus seeks to obtain the consent and obedience of the will.

As we have noticed in the previous chapter that love was the motive in the divine mind which prompted the plan of salvation, so we find here that the heart, the seat of the emotions, is the citadel which God attacks in order to induce man to return and enjoy once more the fellowship which is only possible where the image is again fully restored. God sums up the whole catalogue of duties in the single sentence, Thou shalt love God with all the heart, and thy neighbor as thyself.

The primary and unalterable duty of man, in both the Old and the New Testament, is to love God with all his mind, and heart, and soul, and strength. This obligation is based in part on the natural relation of man to God as created and dependent; but especially on the moral excellence of the character of God.

Love as a Motive

THE LAW OF LOVE.

“Accepting the scriptural doctrine,” says Doctor Hopkins, “believing that the law of love covers the domain of morals, we proceed to inquire what that law requires. This inquiry, it will be observed, is wholly deductive. In all inquiries respecting duties except the highest, there are two orders of questions. The first asks, What ought to be done? The second, How ought it to be done? To the broadest possible ‘What?’ on this subject, but one answer can be given, ‘Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself.’ This is the law of love. As a spiritual act it is the primal wisdom, and corresponding to it there is no ‘How?’ No one can explain to another how to love, because the love is a primitive act, and no means can intervene. Thus regarded, love is an act and a choice, and as rational must itself have a motive. There must be a reason, on the ground of which love may be demanded by the

Human Love

conscience." That reason, as we have seen, is the perfection of God; and, above all, the fact that God is himself a being of love—this, too, not simply in a general respect, but as having manifested his love in gracious relations to ourselves.

"But the act having been done, the generic choice having been made, love becomes a motive in all subsequent acts. Failing to distinguish at this point, as most have done, between love as an act demanded by the conscience and itself requiring a motive, and love as the motive of subsequent and subordinate acts and demanding them, we fall into confusion. In the first case the main element of the love is choice rather than emotion. In the second place the choice is implied, but emotion seems more prominent."

"We love him because he first loved us." The choice spoken of above can hardly be said to be made by us, rather it is made for us. Of course, the consent of the will to the conditions of the

Love as a Motive

birth from above is essential, but the initial steps are really taken in our behalf by Him. Hence we read, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." This love being generated in us becomes the motive to all subsequent acts that are in harmony with his will, or in obedience to his commandments. "Every one that loveth is begotten of God." "He that hath my commandments, and keepeth them, he it is that loveth me." And again, "If a man love me, he will keep my word."

It is the purpose of God that the reflection of his love shall be cast upon the peaceful, trustful bosom of a renewed heart, and thence shine forth again that all creation may see its wonders, even though not able to enter fully into its joys.

Love is the fulfilling of the law, all which is comprehended in this, "Thou shalt love God, and thy neighbor." God reveals his love in, and to us, that

Human Love

we may know the love that passeth knowledge, be filled with its power, and qualified to dwell in love, and in God. This principle is emphatically stated in a recent sermon by Doctor Herrick Johnson: "Say what we will about the glory of the intellect, I dare take the position that, after all, the heart is the man . . . it is in the affectional realm the King's palace is built. God lays the beams of his chambers there. The motive, not the conception, stamps the soul; love, not thought, gives character to the effort. The seal of Martin Luther represented a rose; and in the rose a heart, and in the heart a cross. Whitefield's seal had as a device a winged heart, soaring above the clouds. . . . Clearly, the heart is the man. The chief assault of the gospel is on our hearts. Love is its commanding commandment." Hence, the divine Word teaches that love is the bond of perfectness, wherein we are to be perfect, even as our Father in heaven is perfect.

Love to Christ

III

Love to Christ

THE condition of Christian discipleship as taught in the New Testament is supreme love to Christ. Unless Christ has a position in our hearts above all other attachments that we may cherish, we cannot be his disciples. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me." If this, then, is the test of true discipleship, it will be very necessary that we fully comprehend all that is meant by supreme love to Christ, how it manifests itself, what the benefits are which accrue to the believer, and how it is attained.

Love as a Motive

LOVE TO CHRIST MANIFESTED.

In the memorable discourse of Christ to his disciples on the night of his betrayal, that night so fraught with anxious care, first for himself, but no less intense for his disciples, he repeatedly and very emphatically says, "If ye love me, ye will keep my commandments." Obedience to the commandments and words of Christ is the clearest manifestation of our love for him. It is this that fully satisfies him of the sincerity of our love; for he assures us that if a man love him and keep his word, the Father will love him, and they will come unto him and make their abode with him. The sweet consciousness of implicit obedience as well as the assurance of the indwelling presence of the Divine, will assure our hearts that there will remain no doubt of the genuineness of our love for him. This love is further manifested in the activities of the believer by way of unselfish service toward the flock of God. To the thrice-repeated answer of Peter to his

Lobe to Christ

question, "Lovest thou me?" Jesus said to him the first time, "Feed my lambs." The second time, "Tend my sheep." And the third time, "Feed my sheep." The full import of that conversation may never be fully known to us, because we shall never quite understand the magnanimity of the risen Savior toward the repentant disciple; but this much seems to be plain, that if Peter would continue in the love of Christ he must necessarily engage in the work of Christ, and, as would seem to be implied in the threefold reiteration, he must steadfastly and persistently continue in it.

From the incident in the house of Simon the Pharisee, where a woman who was a sinner came while Jesus was at meat with the Pharisee, bringing an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Whereof Jesus

Love as a Motive

said, "Her sins, which are many, are forgiven; for she loved much." From this incident we learn that true love manifests itself in loving ministrations to him. "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

Wherever there is an overwhelming affection for Christ, such as he requires of his disciples, there will be a corresponding depreciation of the things worldly, of the joys and pleasures of earth. There will no longer be any doubt as to the admissibility of certain questionable amusements, but there will be an absolute turning away from the things which savor not of the things of God. Christ will so thoroughly fill the heart and charm the life that there will be no room for other things. More than that, he will so delight the heart and satisfy all the desires of the soul that nothing else can charm us any more; and hence desire for other things will fail.

Love to Christ

BENEFITS TO THE BELIEVER.

We have already partially anticipated the benefits accruing to the one who loves Christ supremely, but a further perusal of the Word will show us still richer benefits and blessings that come to the true lovers of the Son of God. In the discourse already referred to we are assured that those who love him and show their love by obedience will be loved of the Father. So, then, the love of the Father is one of the benefits to be derived. What the love of the Father is to us we will never fully know. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." But there are many expressions of the Father's love in his Word, and in the experience of his dear children, which we may know, and which it is his will that we shall know and realize in our lives. There are numerous assurances in his Word that he will carefully minister to the needs of his own, in a temporal as well as in a spiritual sense; that he

Love as a Motive

will protect them from all danger and harm and will keep them in perfect peace. If any of his children become unruly and disobedient, and thus endanger themselves, he very speedily and firmly, yet very kindly admonishes them, oftentimes chastening them, and even scourging them; "Yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

There is no affliction which the child of God suffers that he does not also suffer, so perfect is his sympathy. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Sacrifice is, after all, the true measure of love; and it is by the sacrifice that the Father made for us that we know the value and extent of his love. "He that spared not his own Son, but delivered him up for us all, how shall

Love to Christ

he not also with him freely give us all things?"

Among the "all things," we have deliverance from sin, the abundant pardon, the right of sonship, the privilege of children made partakers with Christ of the heavenly glory, "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

Another benefit derived from loving Christ supremely is that he will love us. Indeed, we love him because he first loved us; but his love for us does not become operative until we reciprocate his love and thus enable him to confer the benefits of his love upon us. His love is manifested in his abiding presence with us in the person of the Holy Spirit. "Lo, I am with you always, even unto the end of the world." "I will not leave you desolate, I will come unto you." The effect or benefit of

Lobe as a Motive

this presence might be summed up to be this; namely, regeneration, liberation from sin and death, the enduement with spiritual power, the development of the Christ life within, the revelation of the deep things of God, the power of witnessing for Christ, the power of prayer, definiteness of aim and purpose in life, and definite guidance in all the affairs in life. These and many more are the rich benefits which come to the believer who has learned to love his Lord more than all else; and at his coming the Lord will give a crown of righteousness to all who love his appearing. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing."

HOW IS LOVE TO CHRIST ATTAINED?

In a former chapter we found that fallen man, having lost the image in which he was created, does not love

Love to Christ

God nor the things of God, neither has he wisdom to find God and his love. But we also found that God so loves man that he comes to him with the offer of himself and his love. Man therefore, dead to all that is divine, must be born again, born from above, "For love is of God; and every one that loveth is begotten of God, and knoweth God." We are not saved *by* loving God, we are saved *to* loving God. We acquire a deep love to Christ by believing in and meditating upon his great love to us. "And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Love to Christ, like all the other gifts and blessings from God, will be given in answer to prayer, thus Paul prays for the Christians at Thessalonica, "And the Lord direct your hearts into the love of God, and into the patience of Christ." But a clear conception of the exceeding sinfulness of sin, together with a definite consciousness of per-

Lobe as a Motive

sonal salvation from sin, by faith in the wondrous pardoning love of Christ, will inspire a love for Christ which will outlast all vicissitudes of time, glowing with an ever-increasing intensity until it will consume all that is sordid and base, and issue at last into life and light and glory.

Love to Man

IV

Love to Man

THE law which is laid down, and which we have already accepted in the opening chapters of this book, demands not only our love to God, but also to our neighbor, love to man. "He that loveth not knoweth not God; for God is love." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

The love to man demanded of us by the Christ, is love on the broadest possible basis. Not love as it was known and practiced by the ancients, not that even which was practiced by the people of God prior to, and at the time of Christ. David evidently was fully justified in saying of a certain class, "I hate them with perfect hatred: they are

Love as a Motive

become mine enemies." This was in harmony with the teaching of Moses, and was so recognized by Christ in the Sermon on the Mount, in which he says, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy." He immediately adds, however, "But I say unto you, Love your enemies, and pray for them that persecute you."

In order to comprehend the full significance of this new doctrine introduced by the Savior, as well as to understand the reasonableness and practicability of the same, it will be necessary for us to revise, or at least enlarge upon our definition of love taken from Hastings' Dictionary of the Bible. Love, in this larger sense, must be more than the desire and delight of one moral being in another, which reaches its highest form in personal fellowship. For the enemy which Christ bids me love may be very hateful to me, and his society very disagreeable. Now, if my conception of love is a mere fondness

Love to Man

for another, and pleasure in his society, then, in the very nature of things, my effort to love my enemy will fail. But there is a larger sense, a wider significance to the word as used by Christ; it is akin to the divine love with which God loved us. Briefly stated, it is this, It is the desire for and the delight in the welfare of another, apart from any fondness for, or delight in their society. In the light of this conception of love as a guiding principle for the Christian, we can quite readily understand the command of Jesus, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Christ never intended that we should in any way approve of their wicked deeds, or seek their company; but he did mean for us to take notice of their sad plight, their great need of wisdom and grace, and of their crying need of the Savior. And realizing their need he would have us recommend to them our Friend, and their Friend and Helper, by showing

Love as a Motive

them the better way. So, when they curse, he would have us bless; when they are hateful, he would have us do them good; when they abuse and persecute, he would have us pray for them, thus emulating his example; for, "Christ also suffered for you, leaving you an example, that ye should follow his steps; . . . who, when he was reviled, reviled not again; when he suffered, threatened not." Thus, also, Paul, being reviled, blessed; being persecuted, endured; being defamed, entreated. If we thus follow the examples left on record for us, we will not "be overcome of evil, but overcome evil with good."

No matter, then, whether it is friend or foe, kinsman or alien, Jew or Samaritan, "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." Even under the strongest provocation, there is no excuse for the spirit of revenge on our enemies or the vindication of our wrongs. The reason given by our Lord for loving our en-

Love to Man

emies is that we may be the children of our Father which is in heaven; "for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." His desire is, then, that we should, as children, have the characteristics of our Father.

THE OBJECTS OF OUR SPECIAL LOVE.

As Christians, we are repeatedly admonished to love the brethren, those born again, the saints. "Love the brotherhood." "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith."

There is a bond of love and fellowship among the truly regenerate that not only characterizes them as followers of a common Lord and Master, but which unites them against any common foe, and into an inseparable union, so closely knit together that the fiercest persecution has always failed to sever the ties that bind them.

Love as a Motive

The early martyrs manifested such a close attachment for each other that their persecutors exclaimed, "See how these Christians love each other." The convincing argument that will win the world to an acceptance of the Christ and his blessed religion, will be the perfected bond of love among his followers. "That they may be perfected into one; that the world may know that thou didst send me."

Our special love to the brethren is because of our special relation to Christ. It is for his sake that we love, and hence our love is genuine, unfeigned. Not merely in word, neither in tongue, but in deed and in truth; not in saying, but in doing; not in profession, but in practice. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."

Another special object of our love is our neighbor. As to who our neighbor is, Christ has not left us in doubt. In

Lobe to Man

the parable of the Good Samaritan, Jesus, in answer to the question by the lawyer, "Who is my neighbor?" answered, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half-dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring in them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of

Love as a Motive

these three, thinkest thou, proved neighbor unto him that fell among the robbers? and he said, He that showed mercy on him. And Jesus said unto him, Go and do thou likewise."

Other special objects of our love are determined by certain social relations that we may sustain; for instance, in the marital relation, the command is explicit, "Husbands, love your wives, even as Christ also loved the church and gave himself up for it." The command is just as binding on the wife, "Train the young women to love their husbands, to love their children, to be sober-minded." The husband and wife have special duties of love toward each other. The doctrine that husband and wife should have no more regard for each other than they have for all others in the fellowship, is false, and altogether unscriptural, and fruitful of much evil wherever it is held and taught.

V

Love as a Motive in Right Living

WHEN we speak of love as a motive, we have reference to that divine principle which, implanted in the human heart by the Holy Spirit, becomes the impelling force from which spring all voluntary thoughts and acts.

It was this principle in Jesus of Nazareth which differentiated him from all other men, it was this which constituted him the Son of God. He was the expression of the love of the Father, the love of God incarnate. Love in him was perfected and had full sway of his entire being. He knew God; he loved God; he obeyed God; and in him was the image of God fully restored.

It is the impartation of this love which makes us sons of God and "translates us into the kingdom of the Son of his love; in whom we have our redemp-

Lobe as a Motive

tion, the forgiveness of our sins; who is the image of the invisible God." The image now being fully restored, we by our intellects know God, and by our emotions love God, and our wills delight themselves in the will of God. The life is brought into harmony with God and the universe, and the result is an overwhelming peace and joy in him. The main question with us now is, How shall we retain this peace and joy? The answer comes from the inspired Word, "Keep yourselves in the love of God." Or, another way of putting it, would be, Let the love of God have full sway in your life, allow it to be the motive of every thought and act, and your life will continue to be in harmony with God and with the universe. And peace and joy will not only remain, but will increase and heighten until they will issue into the perfect tranquillity and felicity of heaven. That we may keep ourselves in the love of God it may be well for us to study at least some of the characteristics of this love

In Right Living

so that we may always know and cherish it.

LOVE IS UNSELFISH.

Perhaps the most distinguishing characteristic of love is, that it is unselfish, because love and selfishness represent two opposite poles. To be selfish is to care only or chiefly for self, or for one's own interest and comforts; influenced by personal motives to disregard the welfare or wishes of others. In fact, a widely accepted definition of sin is, "The making of self the object of trust and service."

While, on the other hand, Love seeketh not her own; and being under the influence of love you will not look "each of you to his own things, but each of you also to the things of others." This is beautifully illustrated in the sacrifice of Jesus. The same divine love which moved the Father to give his Son, we find also in the Son, impelling him to relinquish his claim to an equality with the Father; emptying himself, he takes the form of a servant, and, in the like-

Love as a Motive

ness of man, descends to an ignominious death on the cross, in order that rebellious and sinful man, who justly deserved shame and death, might be saved and glorified. Hence the admonition, "Have this mind in you, which was also in Christ Jesus."

In this world, which is so thoroughly commercialized that its maxims are, "Competition is the life of trade," and "Self-preservation is the first law of life," it is quite difficult to divest oneself of these popular ideas, and to live the unselfish life. It is difficult for many to understand how we are to "love our enemies, and do them good, and lend, never despairing"; yet these are the conditions of the promise, "And your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil." The fact has been fully demonstrated in the lives of many of God's dear saints that the unselfish life not only can be lived in this present evil world, but that God indeed verifies his prom-

In Right Living

ises to them even in this life, and that they are not only preserved but richly rewarded.

LOVE IS HELPFUL.

Closely akin to unselfishness as a negative characteristic of love, we have helpfulness as a positive characteristic. For while true love does not selfishly withhold, neither does it blindly and indiscriminately dissipate itself. Divine love is guided by divine wisdom, and its sacrifices and efforts are directed toward definite ends, with keen discrimination for the accomplishment of the greatest possible good; while the most heroic deeds and the most sublime sacrifices made for an unworthy object will be regarded at once as foolhardy and unwise. Thus the name of Grace Darling, who, prompted by a common love for humanity, risked life and limb to save a shipwrecked crew, will always hold an honored place in the annals of history, while Captain Webb, who lost his life in an effort to swim the whirl-

Love as a Motive

pool rapids at Niagara Falls, will be forgotten with his generation.

The helpfulness of love is demonstrated in the attitude which it bears toward those with whom it comes in contact. When the disciples were striving among themselves for the places of honor at the table, Love girded itself with a towel and stooped to perform the most menial service. While they were eagerly scanning the face of the Master to know who it was that should betray him, Love graciously veiled the guilty one, thus shielding him from disgrace in the eyes of his fellows, to the very last. And while Sin was nailing Love to the cross, Love earnestly petitioned the Father's forgiveness, pleading ignorance on the part of Sin.

Sometimes love's helpfulness is manifested in merited rebuke. When Jesus said to Peter, "Get thee behind me, Satan; for thou mindest not the things of God," it was just as much love which prompted this rebuke as when he said,

In Right Living

“Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.” The rebuke was just as helpful, doubtless, to Peter, as the praise, for it gave him a clearer conception of his own short-sightedness than he ever had before; and also prepared him for the greater trials that awaited him in the immediate future.

Among the ancients it was said, “Open rebuke is better than secret love.” It is therefore no mark of kindness if we silently suffer a brother to err, and thus fellowship with the unfruitful works of darkness; but rather that we reprove him. If the offense be a personal one, then the reproof should be in private. If no amends are made, then before one or two witnesses, and if still unheeded, before the whole assembly. If, however, the offense be a public one, the reproof should be by an elder in the sight of all, that the rest also may fear.

Love as a Motive

LOVE IS CONSIDERATE.

True love manifests itself by abstaining from everything that would injure another. "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." This is one of the most striking characteristics of true Christian love—"love worketh no ill"; no exception is made, no mitigating circumstances are allowed, no provocation however aggravated is considered; and the most careful scrutiny of the life and acts of our great Example will fail to disclose the slightest semblance of ill which he wrought toward any one. All his acts were in the highest degree beneficent.

Love bears the infirmities of the weak with no partiality for self, pleasing others for "such as is good for edifying." Love is long-suffering to all, tender, forgiving, administering comfort to the erring and wayward, "lest by any means such a one should be swallowed up with his overmuch sorrow." Love avoids everything which

In Right Living

may cause any one to stumble, "for if because of meat thy brother is grieved, thou walkest no longer in love." Love shows confidence in the good intentions and professions of others. It is but natural for us to credit the good professions of those we love. We naturally attribute to them right motives and put the best possible construction upon their words and deeds.

LOVE INDISPENSABLE.

According to the plain teachings of the Word, love is absolutely indispensable to right living; neither can anything compensate for the want of it. The apostle enumerates eloquence, and the gift of prophecy, and knowledge, and sacrifice of possessions, and martyrdom as utterly valueless without love. Love is the sum of all God's commandments, the original and fundamental message of Christianity. All individual precepts are but applications of this law. "For he that loveth his neighbor has fulfilled the law."

VI

Love as a Motive in Secret Devotion

THE source of power for the Christian is in the secret closet. It is here that we meet the Father face to face, with the positive assurance that he will hear us. The value of this assurance is the more apparent when we appreciate our utter unfitness to come into his august presence, together with the insignificance of the matter which we would bring to the attention of the God of the universe.

Jesus knew the value of secret prayer and that is the reason why he availed himself so often of the opportunity to be alone with his Father out on the mountainside, where he spent whole nights, doubtless on his face before God. The result of a night thus spent

Lobe as a Motive

was always an advance step in the great life-work of the Savior.

It has been the universal history of all the successful servants of God that they spent much time in the secret place with God, and the advantage of such a withdrawal from the world in order to come into closer touch with the Divine is apparent. We speak of the natural man and of the spiritual man. The natural man has to do with that which is sensuous, while the spiritual is engaged with that which is spiritual. "Now the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; and he cannot know them, because they are spiritually judged." In order, therefore, that we may receive the things of the Spirit of God it becomes necessary that we bring the natural man into subjection, in order that the spiritual man may have the free exercise of all his powers with which to lay hold of the spiritual realities which lie all about him in the spiritual realm.

In Secret Devotion

THE SUBJECTION OF THE NATURAL MAN.

To bring the natural man into subjection, to gain such perfect control of the senses that it becomes possible to be oblivious of our surroundings, and to the cares and activities of life, is an impossibility unless aided by a higher power. The world and its cares hold us in such a relentless grip, tightened by our natural tendencies toward it, that to tear ourselves away requires more than human effort.

Jesus said to his disciples, "Ye did not choose me, but I chose you."

"He breaks the power of canceled sin
And sets the prisoner free."

Having chosen and freed us, does not imply that we have no duty to perform, however. He has chosen us as proper subjects unto whom he gives himself to become within us a new, a triumphant nature, which constitutes the spiritual nature previously referred to. We now have these two natures, with the command to mortify (cause to die) the old

Lobe as a Motive

nature. The new lives and thrives in proportion as the old dies. The sensuous nature of the natural man is the seat of the old nature, and all its tendencies are toward the perpetuation of its life. Hence, to subjugate the natural man is to mortify the sensuous, the worldly, the deeds of the flesh, and to yield the life to the new, the spiritual nature. This is best accomplished by frequent withdrawal from the activities of life and spending much time with God and his Holy Word. For this purpose we have stated times and places for worship. But apart from public worship, however helpful and profitable that may be, it is necessary to have our closets whither we can go and shut all the world out, and ourselves in with God, so that, unhindered, we may have the freest possible communion and fellowship with him.

In Secret Devotion

THE PURPOSE OF SECRET DEVOTION.

The highest purpose of secret devotion conceivable, is that we may get into the secret of His presence.

It is with rapturous delight that we recall our visits to the old homestead. Greeted at the threshold by a loving mother, whose face was radiant with joyous welcome, and whose eyes flashed messages of love and good will, we soon forgot all about the long, weary journey that brought us thither, as well as the cares of a busy life, and nestled once more amidst the luxurious comforts of home. We love to dwell, in thought, on the many happy hours, all too short, which were spent in the sitting-room, or about the table, at a meal prepared by mother's own hands. And then the drive to the old farm—every inch of the road full of interest to us; at every turn old and familiar scenes come to view, until we are driving into the well-shaded lane that leads to the barn. Once more the thrill of the boy-

Lobe as a Motive

life tingles through our veins as we drink at the old well, sit on the stump of a favorite tree, or stroll through the orchard in search of our favorite fruit. How delightful these memories, and how we did enjoy father, mother, and all! But as the time for leaving draws nigh, after the last meal has been eaten, the baggage prepared for the homeward journey, mother says, "I 'd like to have you come to my room." Together we ascend the stairs and soon are seated in her own room, close by an old bureau. After a few moments' hesitation she slowly opens a drawer, and from the very bottom she brings forth a few articles of baby clothes. Fondling them tenderly, she says, "These were yours"; and then she tells of all the fond hopes and ambitions she cherished for her baby, and she opens her heart and pours forth what for years she had cherished there. With tears of gratitude she praises God for giving her the desire of her heart. Delightful as all of the visit has been, yet these last mo-

In Secret Devotion

ments spent in mother's room are incomparably the most precious, for it was then that we entered into the secret of her presence.

With the naturalist we may roam through the fields and the forests, and see all the beauties of nature and of nature's God. With the scientist we may delve into the bowels of the earth, or soar away into the heavens to see the hidden treasures in the depths, or the worlds rolling in space; or we may sit down with the theologian to solve the problems of the sacred writings—all these will give great delight; but it is only when we are brought into the secret of his presence that we shall know the real purpose that God has for us in our lives.

The warm, loving heart toward God delights to retire from the world, and even from that which is dearest on earth, in order to hold sweet fellowship with the God of the heart. Secret devotion to the true Christian is the exercise of a loving heart toward the object

Lobe as a Motive

of its love; it is more, it is the response of the heart to the wooings of the Spirit, the yielding, the submitting to the advances of an ardent lover, receiving the caresses and demonstrations of an aggressive and yet very modest wooer. It is the child in its mother's bosom, feasting its eyes on the sweetness depicted in the mother's face, thrilled and delighted by the gentle caresses and loving ministrations, oblivious of all else, altogether engrossed by the loving advances of the true mother heart. It is the ecstasy of true affection fully given, heartily reciprocated, and mutually enjoyed. It is the confiding love of the bride leaning upon the bosom of her beloved, extracting the ambrosial nectar from his ruddy lips, and feasting upon the ebullitions of his throbbing heart.

VII

Love as a Motive in Christian Philanthropy

THE disposition or effort to promote the happiness or social elevation of mankind is the real task of the Christian church of to-day. The command, "Honor all men; love the brotherhood," comes to the church of the twentieth century with greater force than ever before.

The doctrine of the equality of rights may be regarded as the ruling idea of modern civilization. The truth is not yet fully realized in our political and social life; vast injustices and inequalities are still arrayed against it; but it has taken possession of the mind of Christendom, and its ultimate victory over every form of social wrong is our reasonable expectation.

Lobe as a Motive

This doctrine of human brotherhood has achieved much in political equality and social fraternity, but it finds its highest expression in the immense development of philanthropy which has characterized the Christian era, and which is the natural fruitage of the Spirit with which Christianity is imbued. Christian philanthropy, however, has often degenerated into mere giving of alms, which, in turn, resulted in the creation of a large class of dependents, who, instead of being benefited and elevated, were utterly degraded. This misapplied philanthropy was the result of an utter misconception of the real mission of Christ. It was held by many that the principal work of Christ was to relieve suffering wherever he found it. That this was not his mission is very plain to any careful student of the Word. He did relieve suffering, but he always took special pains to explain that the relief of the physical infirmity was only a sign of the real work wrought in the

In Christian Philanthropy

soul. He dismissed the recipients of his favors with, "Sin no more, lest a worse thing befall thee."

THE REAL PURPOSE OF CHRIST.

The primary purpose of Christ was to save men from sin and shame, from the loss of the soul, which is the loss of character; not the delivery of mankind from suffering and distress which are the consequences of sin and shame. If we would follow his example we must be very careful to relieve the cause instead of dealing with the consequence. Much of the suffering that we see about us is the direct result of an evil life, and to relieve it would be to interfere with the wise plan of our beneficent Heavenly Father; for such suffering is disciplinary, a gracious warning from a good God to a reckless sinner of the danger of utter destruction which awaits him. If the suffering is relieved by us and the man left in his sin, he will go on to destruction unwarned, and his doom will be all the more cer-

Love as a Motive

tain, and instead of the act being philanthropic it will thus become misanthropic.

Much of the clamor for relief and aid from the socialists of our day is of this character. They demand relief in their unbelief and sin, instead of deliverance from their unbelief and sin, which would be a solution of all their problems and a balm for all their ills. The human problem, commercial, industrial, and social, will find its only solution in the true philanthropy, which looks not so much to the present and temporal amelioration as to the ultimate and the highest good of all the race.

TRUE PHILANTHROPY.

Apart from real evangelical regeneration there is no true philanthropy. There may be fair pretense, even an ostentatious display of charity, but where the motive is other than divine love in the heart, it will always fail in the attainment of its true end.

Laboring under the gross misappre-

• In Christian Philanthropy

hension that there was special merit and reward to the dispenser of charity, irrespective of the effect it may produce in the recipient, has led many otherwise well-disposed persons to lavish their goods indiscriminately upon the most unworthy and undeserving. The idea that all the hungry must be fed, and all the naked clothed, whether hungry or naked by choice or otherwise, is a delusion, and something that Christ never intended to teach. This idea has prevailed in the Roman Church for many centuries, and the result is plainly visible even now, especially in southern Europe, where a large proportion of the population are beggars, not unfortunates and thus dependents, but mostly beggars by choice; because of the many so-called saints, who are striving to gain favor with God and a reward in heaven, by their practice of what they regard as the crowning Christian grace—almsgiving. Much of the charity dispensed at our rear doors and on the corners of our streets

Lobe as a Motive

is of this character, and should be dis-
countenanced.

There is an unfortunate and a dependent class which are proper subjects of charity and merit our attention. It is for these that our Christian civilization has provided the numerous hospitals and asylums found everywhere. This is a true expression of Christian philanthropy; but this class form the exception. They are the sores and excrescences on the body politic, and we must not allow these to absorb all our attention, for our subject has to do with all the people, of all time, and in all places and conditions of life. Hence we say that the real expression of a true Christian philanthropy is found in the establishment of just governments, the erection and maintenance of churches and schools, the development of commercial and industrial enterprises, the opening of great thoroughfares for transportation and communication, the building of comfortable homes, and the constitution of a pure

In Christian Philanthropy

social atmosphere; or, in other words, the creation of conditions which not only make it possible, but comparatively easy for mankind to live pure, honest lives.

VIII

Love as a Motive in Soul-Saving

THE key-note of that great revival which swept over this country and Great Britain under the leadership of D. L. Moody, was "love." The one great text which was constantly being emphasized was John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

It was a glowing, fervid, burning love to Christ that drove the successful young business man from the office and the store to the definite work of saving souls. In the language of Chalmers, it was "the expulsive power of a new affection"; or, as some one has more recently put it, "The compulsion of love." Mr. Moody loved Christ so ardently, so intensely, that the one ruling and con-

Lobe as a Motive

trolling passion of his life was to lead other men to know him. The desire was so strong, so overwhelming, that he lost sight entirely of his own unpreparedness, and brushing away all conventionalities and forms, he plunged right in, privately and publicly inviting men to seek and to trust his loving Savior. And if we would know the secret of his power in persuading and winning men, we must look to his heart, which was definitely filled and swayed by that divine love which the blessed Holy Spirit alone can kindle.

Spurgeon said, "Lord, give me a dozen importunate pleaders and lovers of souls, and by thy grace we will shake all London from end to end yet. . . . Give me a dozen of lion-like, lamb-like men, burning with intense love to Christ and souls, and nothing will be impossible to their faith."

Whoever, then, would promote a revival of religion should begin with his own heart, and pray and confess and believe, until he feels his heart all sub-

In Soul-Saving

dued and melted by the Holy Spirit, and until he finds himself groaning over the lost condition of men, and, like Jesus, being in an agony, prays the more earnestly.

A BAPTISM OF LOVE.

The baptism with the Holy Spirit on the day of Pentecost was no less a baptism of love. For with the gift of the Holy Spirit there came such a flood-tide of love that it wholly transformed the disciples into the very nature and image of their blessed Lord and Master.

The lion-hearted Peter, who formerly was so ready to draw the sword of defense and vengeance, now has become the meek and earnest messenger of love to the very enemies of his Master; and so winsome and convincing are his manner and his message that thousands are won in a day. The sons of thunder are transformed into the very embodiment of gentleness and love. And so all along the line; and while the disciples

Love as a Motive

manifested a spirit of firmness for the truth, their whole lives were a continual sacrifice upon the altar of love. From that day the over-mastering passion of all their lives was to bring the knowledge of their Lord and Master to the hearts of the people; to witness to his divinity, and hence to his power and willingness to save. Impelled by that love, no task was too great, no journey too long, no service too menial, if only their Lord was honored and souls were saved.

Have we received our baptism of love? Has the love of God been shed abroad in our hearts by the Holy Spirit? If not, why not? Is there no need among us for a revival of religion? Are there no unsaved that we should bring to the Savior? Yea, verily; the harvest is great, the fields are already white to harvest. The call for laborers, Spirit-filled, love-impelled laborers, is heard on every hand. Who will respond, "Here am I, send me"? Only he who had a vision of Him whose glory

In Soul-Saving

filled the temple, together with a vivid conception of his own undone condition, and whose lips have been touched with a live coal taken from off the altar, only he is prepared to answer, "Here am I, send me."

CONDITIONS OF ENDUEMENT.

A man of wealth and influence having been brought under serious conviction by the truth, turned to a saintly man, whom he had known for many years to be an earnest, conscientious Christian, and said, "I would cheerfully give all I have for an experience like yours." His friend calmly replied, "That is all it will cost you."

The conditions of this enduement with divine love are very exacting, yet very fair. The poor and lowly need not despair, and the rich and honored are not barred. The conditions are the same to all, rich and poor, great and small. The demand from each one is a complete surrender of *all* to the Lord Jesus Christ; but it is here that the

Lobe as a Motive

difficulty lies with so many, in the "all." There are many things which we are quite ready to give up, and we cheerfully yield them to the Lord; but there is the one thing, often a very little thing, but still large enough to choke up the channel through which God would flood the heart with love. And all the barrenness of our lives is easily traceable to that one obstruction which, it may be, for years has hindered the love of God from flooding our lives and thus producing a rich harvest of souls. Let there be a careful looking after, and clearing of the channel. A laying aside of every weight, and the sin which does so easily beset us. Let us repent and turn again, that our sins may be blotted out, that there may come seasons of refreshing (freshets) from the presence of the Lord. And bountiful harvests of souls will follow.

AFTER THE ENDUEMENT.

A very important item for our careful consideration at this point is, What

In Soul-Saving

of the daily life after the enduement, and all its attendant results? Will the heart, once filled with the love of God always be in the enjoyment of this love in its abounding fulness, or will there of necessity be seasons of drought and dreariness? We turn naturally for our answers to the Word. In the conversation of Jesus with the woman at the well he said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." And again, "On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him were to receive." According to these passages there is to be not only an abundant and lasting supply, but the love imparted will become a source of supply—shall

Love as a Motive

become a well from which there shall spring up ever fresh supplies, which shall be as rivers flowing out from within, ever deepening and widening until at their full tide they shall flow into the ocean of God's love, from whence the enduement came.

But do we not find that the very best of God's children sometimes feel a dearth in their lives, and are found crying mightily to God for a fresh supply of his love and power? Well, these may be mysteries hard to understand, and we may not be able fully to explain them, but we will hazard an illustration:

God has very generously supplied us with air to breathe, and as far as we know we retain the same atmosphere that he gave us at the beginning, and there is no danger of our ever exhausting the supply. The multiplied millions of earth may breathe and breathe all they possibly can, and there is no danger of there being any less air to breathe. Yet there are altitudes, as

In Soul-Saving

well as depths, where breathing becomes quite difficult. And we have all seen persons gasping for breath while surrounded with an abundance of free, pure air. We are all agreed that the difficulty is with the individual, and not with the atmosphere. The same holds true with reference to the abundant provision God has made within each of his children; and if there is any seeming dearth it is either because of the exaltation of self, which would be elevating the channel of the stream above the sources, or the quenching of the Spirit. In the former, the result is stagnation; in the latter, suffocation.

PURPOSE OF THE ENDUEMENT.

In all the universe of God there is nothing to be found that has not been created for a definite purpose. Everything that performs the function for which it was created lives and thrives and increases; while science tells us that the sure sign of decay, in any living creature or organization, is the lack

Lobe as a Motive

of adaptation to the purpose of its being.

God has appointed the streams and the rivers to water the earth, and he causes the floods to rise to enrich the earth that the harvests may be the more bountiful. In the physical world we are gradually learning the purpose of the great mountain streams of fresh, life-giving water, and by turning them into the arid regions of our great Western plains are converting the deserts into gardens, causing them to blossom and to bring forth.

Thus the streams of divine love which flow from our hearts are for a definite purpose, have a definite function to perform, that of bringing life and beauty to the souls barren in sin, and of enriching the hearts and lives of all with whom we associate. To the degree that we perform these functions will we flourish in our religious experience, growing in beauty and strength, becoming more and more like our blessed Master until, transformed by the

In Soul-Saving

constant renewing of our mind, we discern the will of God, even the thing which is good and acceptable and perfect.

All the rivers, however, are not Niles or Rhines or Mississippis; neither shall we all be Moodys or Spurgeons, when filled with love by the Holy Spirit. Neither is the divine enduement always marked by large success in soul-winning, as man counts success; but faithfulness, which is always a sure manifestation of true love, not only is its own reward, but is the basis on which the Lord will reward his own at his right hand.

IX

Love as a Motive in Foreign Missions

MORE than eighteen centuries ago the Great Emancipator signed and sealed the proclamation of freedom from sin and death with his own blood, and gave it to the world. Those who believed on him, he freed from the curse and consequences of sin, and gave them his Spirit, with power to witness for him. He sent them forth to tell all the world of his mighty power to save; with the promise that whosoever believeth on him through their testimony shall be saved.

So zealous were these messengers that, despite the violent opposition which they encountered, and the numerous obstacles which they had to overcome, they succeeded during the first century in spreading the good news

Lobe as a Motive

of the kingdom over almost the entire region of the earth known to them. The missionary activity of the disciples and the early Christians was simply marvelous; and if it had continued throughout each succeeding century with the same persistency, we would not draw the distinctions to-day that we do between Christian and non-Christian, or Christian and heathen nations. For all nations would be definitely Christian. But after a while the church became occupied with itself, with its controversies and other internal affairs, and missionary activity waned, until it finally ceased altogether; and for many centuries no effort was made to spread the gospel among pagan nations.

When the Christian conscience was finally aroused, and active measures put in operation for the evangelization of the world, the nations were so decidedly arrayed against each other, religiously and in every other sense, that it was with the greatest difficulty that

In Foreign Missions

the teachers of Christianity gained access to the non-Christian and heathen nations.

It is not in the province of this brief chapter to trace the history of what is generally known as the Modern Missionary Movement, only such reference to the pioneers and leaders of the movement as will enable us to discover the real motives that actuated them.

THE PIONEERS.

Speaking of pioneers, our minds at once revert to such men as William Carey, the pious cobbler of Paulerspury; to Robert Morrison, the last-maker of Morpeth; to John Williams, the ironmonger's apprentice; to Robert Moffat, of East Lothian, and Adoniram Judson, of our own country. These men were not only pioneers in the sense that they were first in the field, but in that they were the creators of sentiment among their fellow-Christians, which made foreign missionary efforts possible; and in the case of Carey and

Love as a Motive

Judson, they were the leaders in the formation of the organizations under whose auspices they went forth.

A very striking fact concerning most of these men is that they came from the most unlikely occupations in life; occupations which had absolutely nothing in them to suggest the great work of missions; neither was their training in early life calculated to fit them for the work. There certainly was nothing in their environments which suggested foreign missions, for there was no missionary sentiment; but, on the other hand, there was a deep-seated prejudice against the undertaking, and church and state positively arrayed themselves against carrying the gospel to the heathen. We do find, however, that they each had a deep, personal, religious experience, which moved the great deep of their hearts, and stirred their emotions, creating such an overwhelming love for their Lord and Master that they earnestly sought to know his will, so that by obeying his commandments

In Foreign Missions

they might show their love for him. Somehow, the great commission, "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world," must have burned its way into their hearts until they felt that this was to be the test of their love. Bravely they bore the taunts and sneers at home, the perils of a long and dangerous voyage, the hostility of the natives, the inscrutable barrier of ignorance and superstition, and all the hardships subsequent to a life among an unfriendly and uncivilized people, having but one aim, one purpose—to do the will of him whom they loved.

THE WORLD'S HOPE.

The only hope for the world's evangelization lies primarily in the fact that God loves the world; and that he

Love as a Motive

commends his love, in that he gave his Son, regardless of the fact that the world is wicked and rebellious, for while we were yet sinners, he gave him to die for us. This is a blessed truth and one that will receive a hearty welcome wherever it is made plain to the hearts of the people. Wherever this truth is fully understood it is most heartily accepted and believed. The only reason why all the people are not saved who live in a Christian country, is because they will not heed this truth, will not seriously consider it; for no man ever allowed this truth to burn its way into his heart, that it did not melt his stony heart and transform his life.

Secondarily, the world's hope lies in the fact that in response to faith in the Son of God as the world's redeemer, God imparts his love to the believer, and sends him forth as a living demonstration of that love, to a revengeful, hateful, and selfish world. The most beautiful examples of this divine love incarnate are to be found in our mis-

In Foreign Missions

sion fields. For there is no class of men and women to be found anywhere so entirely unselfish, and so Christlike in their service and devotion, as these heralds of the Cross in heathen lands. Having caught the spirit of Jesus Christ they translate it into life. Cherishing the spirit of the Cross in their hearts, it manifests itself in a life of self-abnegation for the sake of others. And Calvary and the crucifixion are made real in their lives before the eyes of the heathen. This is beautifully expressed in the tribute of Henry M. Stanley to the life of Livingstone:

“In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who has only to deal with wars, mass-meetings, and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there, away from a worldly world. I saw this solitary old man there, and asked myself, ‘How on earth does he

Love as a Motive

stop here? Is he cracked, or what? What is it that inspires him?" For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he did not try to do it."

It is these voluntary exiles, filled with heavenly love, and anxious to carry the tidings of joy to those in the great sorrow and degradation of heathenism, that are the hope of the world, for they will hasten the coming of the Lord. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

In Foreign Missions

OUR RESPONSIBILITY.

Willis R. Hotchkiss, of the Friends' African Industrial Mission, tells the following incident from his own experience:

"I went to explore a mountain one time. Up on the top of the mountain it was delightful, exhilarating, bracing to us, but to our native men it was torture. One of the men became ill during the time that we spent there, and finally word reached me which necessitated my return to the station. It was a twenty-mile walk, and the man could not possibly make the journey without help; so I left three men with him, carefully instructing them how to help him along the way, gave them food sufficient to last until they could get into the station, and charged them under no circumstances to leave him, because the bush swarmed with wild beasts of every description. They assumed the trust. I went on my way. The next day at noon I was sitting in my house when the three men came in,

Lobe as a Motive

but without the sick man. I said to them:

“‘Where is the sick man? Is he dead?’

“‘No.’

“‘Why haven’t you brought him in?’

“‘Oh, we ate up the food, and we got hungry. We didn’t want to stay there and run the risk of being eaten by lions.’

“‘But don’t you know the sick man will be devoured? He cannot help himself.’

“‘Well, it doesn’t matter; he’s going to die, anyway.’

“I said, ‘That is not the way of the white man. I am going back immediately to see if we cannot find him.’

“I started back. All afternoon we marched. I did not expect to find the man; I knew the bush too well for that; nor did I; but what I did find was the outline of a human form in the soft earth beside a little stream whither he had pulled himself, and in horrid suggestiveness around that imprinted

In Foreign Missions

form numerous tracks of lions and hyenas. And that night, as I lay in my little open tent, and heard the roaring of lions, and the next morning, five minutes' walk from the tent, as I came upon the fresh remains of a zebra that had been pulled down in the night and devoured by the lions, it did not require any great stretch of imagination to tell what had been the fate of the poor sick man.

“You shudder at such an exhibition of man’s inhumanity to man, but let me say this, dear friends: In the face of the world’s great need, and in the face of the divine provision to meet that need, in the face of the ever-multiplying facilities, in the face of your knowledge and mine, I bring home to you the charge, ‘Thou art the man, thou art the man’; for by so much as heaven is higher than the earth, by just so much is it worse to withhold from men the bread of life than it is to deny them bread for their starving physical bodies.”

“Greater love hath no man than this,

Love as a Motive

that a man lay down his life for his friends."

"Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

X

The Real Motive

IN the cluster of Paul's shorter epistles to the churches, there is contained a theme which not only runs through the four, but which has a progressive development throughout, that seems to be more than incidental. To the church at Galatia, which was being torn and dismantled by the contradictory and heretical doctrines of Judaizing teachers, he writes, "My little children, of whom I am again in travail until Christ be formed in you—" abruptly breaking off the sentence after the mere suggestion of the theme, "Christ being formed within."

In the more general epistle to the church at Ephesus, touching the same theme, he writes: "That he would grant you, according to the riches of his glory, that ye may be strengthened with

Love as a Motive

power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."

Here, in this prayer for the saints, he enlarges on the theme, suggesting that by the gift of the Holy Spirit Christ is made to dwell in the heart; and that once being firmly established there, he will enable us to grasp, in all its breadth and length and height and depth, and to understand—though it is beyond all human understanding—what the love of Christ is, so that we may be filled to the full with God himself.

To his well-beloved, the church at Philippi, he points out that it was very generally known that his imprisonment was for Christ's sake, and that it in

The Real Motive

itself was a means of bringing Christ to the attention of the people. Hence, there was no cause of shame, "but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death."

But it is in the epistle to the Colossians that this theme reaches its climax. "Now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This, then, is the order and development of the theme:

Christ formed within.

Christ dwelling within.

Christ manifested from within.

Christ within, the hope of glory.

Formed within by the power of the Holy Spirit.

Dwelling within, as the enthroned King of the heart, whose will is absolute and supreme.

Manifested from within, that his

Love as a Motive

purpose may be wrought out and his kingdom established.

Christ within, the hope of glory, for God was pleased to make known in him the wealth of glory contained in these mysteries, hid for ages, now revealed to the Gentiles.

In the light of this theme the real motive quite easily discovers itself, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Where love is, there God is also. "God is love; and he that abideth in love abideth in God, and God abideth in him."

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